

which was listened to with fixed attention. Resolutions were adopted in favor of the cent-a-week system; in support of the Acting Board of Foreign Missions, in its present position; on the subject of slavery, &c. Fifty-four have been added by baptism, and fifty-two by letter; net increase the past year about twenty. We were obliged to leave before the closing exercises of a session which was truly delightful. The preaching was all just what it should be, Christ crucified, calculated to benefit Christians and impress the impudent; and the devotional exercises appeared to be spiritual and fervent. We hope the many prayers will be answered, and that the blessing of the Most High will rest on all the churches.

PAPAL HOSTILITY TO TRUTH.—An agent of the American Tract Society gave us the following relation, which was made at a meeting of colporteurs in New York, a few days since, by an Irish colporter. On board a steamboat, he obtained permission to present the publications of the Society for sale. A Romish priest accosted him, "Are these your books?" "No." "Who are they?" "The American Tract Society's." "They are very bad books—very bad," replied the priest, "you ought not to circulate them." "I thought so," said the colporter, "when I was a Roman Catholic, and was not allowed to read for myself, but I do not think so now." The priest inquired if he had sold any books on board the boat. He said he had—and one to an Irishman. "Who?" what's his name? tell me where I can find him," demanded the priest, in an insolent manner. The colporter refused—but at length, the individual coming where they were conversing, "there he is," said he. "Have you bought a book of this man?" inquired the priest. "Yes." "Where is it give it to me?" "I shall not; what I have paid for is my own." "Let me see it." "I shall not—the colporter has more just like it, if you want one." "But they are dangerous books, you ought not to have it;—what is your religion?" "I have got no religion—I was once a Catholic; but I have as much again religion now as I had then." The priest, said an informant, "backed out."

CHRISTIAN DENOMINATIONS.—The Almanac and Baptist Register for 1845 contains a summary of religious denominations throughout the world. The following relates to the United States:—The whole number of Baptists in the United States 651,332; anti-mission Baptists 68,641; grand total 719,973. Total loss \$115; total gain 21,927. If to the aforesaid grand total are added the Six Principle Baptists, Seventh-day, Free-will, Reformed, and others, the total is 1,047,535.

The summary of other Christian denominations in the United States shows the aggregate of 2,315,492; add Baptists to this, and the aggregate of sects is 3,559,991. The population of the United States is put at 22,000,000, and the Baptists at about 1,000,000.'

PROTESTANTISM IN THE PAPES TERRITORY.—One of the Board of the American Bible Society, writing from Geneva, gives some account of their tour in Europe, and holds out strong encouragement to labor to spread the gospel through the dominions of the Pope:—

I was told at Paris by Mr. Monod and others, that, on entering Italy, my Bills would be taken from me. But so far from that, I have never even been questioned concerning it. It has always in traveling retained the same place in one of the boxes of my carriage, down to Rome, where I found it was stationary in the inn, as it has lain on my table as conspicuously and as safely as it used to do in my own house in New York.

I was told, too, that being a vice-president of the Congregational Union, I should very likely be ordered by the Pope to leave his jurisdiction; but though I visited the Vatican by night and by day, and often saw his Holiness, he never meddled with my or my Bible. But what has struck me most is, that in the time of the first meetings in Italy, whenever I happened to be on the Sabbath, there was English (Episcopal) preaching, except at two places. One of these was a small village, Baveno, on the confines of Italy, where I stopped the Sabbath before leaving the country. The other place, when I was sick and could not attend church, were the only Sabbath passed in Italy on which I did not hear preaching, and that was the very best kind, in my judgment. Sabbath, one at Mentone, and the other at Palermo, it was the same. The congregations were indeed immense, small, though often respectable even as to numbers, and always in every other respect. The character of the sermons, without a single exception, so far as I am a judge, was blameless.

POST OFFICE ROBBERY.—Benjamin B. Brown, assistant Postmaster at Northfield Centre, in this State, was arrested on Monday last by an agent of the P. O. Department, for purloining money from the mail. Money known to have been so stolen was found on his person and fully identified. He was examined before a justice and bound over in the sum of \$1200 to take his trial before the U. S. District Court at Exeter, on the 8th inst. Brown is about forty-five, has a family, and is a member of the Congregational church. He was elected town clerk of Northfield last spring.

After an absence of several days we find numerous letters, &c., on our table, which shall receive due attention.

WOODBURY LACKS ABOUT 400 VOTES OF AN ELECTION.

Miscellanea.

A TRUE MISSIONARY SPIRIT.—Send you extracts from a letter, which was received by me, from a beloved pastor in a neighboring town. If all our ministers felt and acted as he does, the Board would soon be relieved from its embarrassments and anxieties. D. S.

T.—Sept. 22d, 1845.

REV. AND DEAR SIR.—The ground on which I address to you this, is a declaration which you made some three years since, at a Mass Missionary Meeting held in Worcester, that you would happily occasion to exchange pulpit services with us, and that you would be willing to addressee their congregations on the subject of missions. I suppose you designed to lay yourself open for applications from your junior brethren, as well as others, to exchange, with the understanding that you preach a part of the day on Foreign Missions, and another part on the home field. Your design, I suppose, was your desire to permit me to say, if you can make it convenient to exchange with me the 2d Sabbath in Oct. and preach on missions a part of the day, and take a collection at the conclusion of the service, we will postpone our usual monthly concert the first Sabbath evening in Oct. to make room for the 2d Sabbath.

When I came to T.—, three years since, I learned that they had not, for some considerable time, observed the monthly concert of prayer for the spread of the gospel. I at once told them I should be at home, unless the concert was re-established.

At our monthly concert we have since that time averaged about sixty dollars per year. But I feel that we are not doing as much as we ought.

My heart is pained when I think of the want there is of funds to carry on missionary operations—and the straits into which the Missionary Board is brought—and the anguish they evidently must feel in their spirits, under the trying circumstances in which they, at present, are placed.

IF IT IS OF NO AVAIL to the Board, yet I find a relief to my own mind, in saying that the Board have been informed that the First Baptist church in New Bedford have not, as we had been told, and stated in our last, extended an invitation any one to succeed their present pastor, the Rev. H. Jackson. Mr. J. has, according to the ability God has given me, to do my part in trying to send the gospel to every creature. And as pastor of a people, who, by the blessing of God, very manifestly are strengthening and multiplying with steady advancement, I feel that

a weight of responsibility rests upon me with respect to what they ought to do for the conversion of the world to Christ. By the special grace of God, we have found and are more and more connected with our church. I think many of them bid very fair to be pillars in the church. They certainly give bright promise respecting the future, if God shall continue them with us, and bestow upon them His grace. I am specially anxious that they should feel and act as they ought to do in the cause of missions. I hope I am trying to lead them in the right way. It is not merely feeling for *one Sabbath or one month*, which I desire they should possess. I wish their hearts may be deeply imbued with the missionary spirit, and this spirit may exhibit itself in missionary action, when we have no pastor, and cannot expect to do it again, under ordinary circumstances.

Our people feel right respecting the action of the Board with reference to the South. We go with the Board entirely, heartily. What our people need is missionary feeling—feeling based on a knowledge of the facts in the case, &c.

THE REFORMATION IN GERMANY.—The foreign correspondent of the Traveller says: "The religious excitement in Germany continues to increase. The recent accounts of the rapid progress of the new reformation are full of interest. Ronge and Czerny are indefatigable in their labors, and travel from town to town preaching to thousands and distributing tracts. The latter has been prohibited from preaching at Posen, in consequence of the influence of the Roman Catholic Archbishop, but he has presented a written protest against what he considered an illegal act of authority, declaring that he considered it an affair of conscience to afford spiritual succor to his followers."

"The recent attack made in the inn in which Ronge passed the night at Tavnoe was such that in a single room two dozen large stones were found. The disorder was connected with cries of 'Long live Frederick William IV!' Ronge did not pay any attention to them, but continued to converse tranquilly with the members of the Christian Catholic church. Ronge, at the last account was at Ulm, a town distinguished for its zeal in the cause of the Reformation."

CONFERENCE OF EVANGELICAL MINISTERS IN ENGLAND.—The Liverpool Albion makes the following announcement: "A general meeting has been made that a great meeting of evangelical Christians, of different churches and countries, should be held in London, for the purpose of associating and concentrating the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of scriptural Christianity; it has been thought desirable that a preliminary meeting of the various denominations in Great Britain and Ireland should be held; and it has accordingly been decided that this preliminary conference should take place in Liverpool, on the first of October. It is expected that two hundred ministers will be present, and that the proceedings will occupy three days."

LETTER FROM DR. SHAWE.—We have received the following note since our columns were nearly filled. The letter referred to was indeed well enough seasoned to keep, and it shall have place next week.

CHRISTIAN REFLECTOR.

some very intelligent persons. Cherishing, however, a deep sympathy in the objects of that Society, I will afford as the greatest pleasure to have the public confidence in its plan of operations entirely secured. We trust the influence of the discussion will only be to lead all 'inquirers' to the truth, and to enhance the Society's usefulness.

BANGOR THEOLOGICAL SEMINARY.—An advertising notice of this Seminary, in the Advocate of Portland, makes the following announcement, in its place: "This Seminary is equally open to Evangelical Christians of every denomination."

We beg leave to inform, if this be not true of every Theological Seminary, connected with the Evangelical denominations, in the country. It is certainly true of those controlled by Baptists—and a fact so notorious and general that a formal announcement of it in an advertisement seems almost ridiculous.

FLOGGING.—Governor Hammond, in his defence of slavery, said: "Flogging is not degrading, and unless excessive, occasions little pain"—What is degrading to a slave? We should like to know if anything can be degrading where flogging is not, and what sort of a system that is which puts men in such a condition that flogging will not degrade them. The Recorder says, it makes all the difference in the world who takes the flogging. A hundred lashes 'well laid on' to Governor Hammond's own back, would teach him never again to insult mankind with such a declaration.

THE WORLD AWAY.—Says the N. Y. Commercial Advertiser: "The ridiculous company who pretend to represent the 'world in convention' have already got the world's afflato into most deplorable entanglement. A. M. Haye, having presented a string of unintelligible jargon and nonsense in the form of resolutions, got his reward in the gibes, and jeers, and hearty laughter of the audience. One member begged that the convention would not turn their plans into ridicule; but the imploring appeal was unheeded; and another member—one who ought to be in better company, we suspect—proposed the following resolution:

Resolved, That the thanks of this Convention be presented to Mr. Haye for his clear and lucid plainness, and for the courtesy with which he referred to explain what it means.

Member—Smith! (Roars of laughter.) Member—Smith!—The resolution negatives itself.

Haye—Never mind—I'm right.

Scot—I once heard that all mankind were crasy;

and by George, I now begin to believe it.

Resolved, That the thanks of this Convention be presented to Mr. Haye for his clear and lucid plainness, and for the courtesy with which he referred to explain what it means.

Owen—Name of the man who offers it.

Member—Smith! (Roars of laughter.)

Haye—Never mind—I'm right.

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Letter from Dr. Shawe.—We have received the following note since our columns were nearly filled. The letter referred to was indeed well enough seasoned to keep, and it shall have place next week.

To the Editor of the Christian Reflector.

MY DEAR BROTHER,—The accompanying letter, which I send for insertion, was written carelessly in a letter to myself, by an accidental misdirection never reached me until this morning. It contains news from a 'far country,' so agreeably told, that notwithstanding its age, I am sure it will be read with pleasure and profit.

Fraternally yours,

H. S. WASHBURN.

INFORMATION.—On looking over the last number of the Christian Index, we were struck with the large amount of information which that paper contains, not to be derived from other sources. For instance, we learn from it, that the Secretary of the Publication Society treats the Baptists of the South, as though they were the *rascals* of a few archbishops, whose dicta they were bound implicitly to obey; also, that Elder Peck cannot over them, as he was wont to do over anti-missionaries in the North-west. We learn further, that Rev. Baron Stow, Rev. S. F. Smith, and Rev. Leonard Bacon, of New Haven, belong to the trade of 'Hymn Tinkers,' a trade very flourishing at the present in New England. The same paper apprises us that the lines sung on the occasion of Dr. Sharp's return from England, were expressions of man-ship, by the author of the *chords to the dead*, found in the [Boston] Palmetto.

'O spleen! what curious ways thou hast!

DOMESTIC AFFLICTIONS.—We are informed that our brother, the Rev. S. B. Randall, of Woburn, has been called to part with his amiable wife. Of the circumstances of her death we have not been apprised. She was a daughter of the Rev. Elisha Tucker, of New York city. The Rev. W. Cushman and lady, of this city, have been bereaved of a lovely infant, aged about one year. The lines on our last page, 'Thou wast not mine,' were written for the Rev. J. Kennedy, and presented to him on the occasion of the recent death in his family. We need not assure our afflicted brethren of our sympathy. Well do we know how large a place trials like these occupy in the hearts of those who experience them. Saviour! be thou their stay.

ROBERT OWEN.—Robert Owen was chosen President.

EASTERN LIBERTY CONVENTION.—A large Convention has been held during the last week at Tremont Temple, attended by distinguished abolitionists and speakers from different parts of the country. Full reports are to appear in the Emancipator of this week. At a preliminary State Convention on Tuesday, Samuel E. Sewall was nominated Governor, and Elihu Burritt, Lieutenant Governor, of Massachusetts. We learn that Mr. Burritt has since declined.

DR. HUBBELL LOOMIS.—We have received a letter from Rev. Hubbell Loomis, of Alton, Ill., the publication of which we do not decline on account of anything appertaining to itself. It is written in a good spirit, and contains interesting facts of personal history. But called out as it is by the remarks of the editor of the Watchman, its appearance in our columns would indicate a readiness on our part to engage in hostilities, when the fact is, that we have only resolved, so far as we can, to obey the injunction—"Dearly beloved, love not the world, but those who hate you are of the world." Mr. Loomis is a Baptist, but not altogether a strict communistic. He has never gathered his sentiments but once, and that was when he renounced pedobaptism. His sympathies with the murdered Lovejoy, and defense of the liberty of the press, were the principal occasions of his difficulty with the Baptist church in Alton. His views of communion would not restrain him from joining any of our New England Baptist churches, and conforming to our rules and regulations. We know but little of Mr. L., beside what we learn from this letter, but we have no doubt but he is a worthy man, who will be but slightly injured by the imputations which have been cast upon him.

THE PUBLICATION SOCIETY.—We have received a communication in reply to the letter of Assam? Do you take the Macedonian, or Magazine, and read it? Whoever has not read it, has not yet been questioned concerning it. It is written in a good spirit, and contains interesting facts of personal history. But called out as it is by the remarks of the editor of the Watchman, its appearance in our columns would indicate a readiness on our part to engage in hostilities, when the fact is, that we have only resolved, so far as we can, to obey the injunction—"Dearly beloved, love not the world, but those who hate you are of the world." Mr. Loomis is a Baptist, but not altogether a strict communistic. He has never gathered his sentiments but once, and that was when he renounced pedobaptism. His sympathies with the murdered Lovejoy, and defense of the liberty of the press, were the principal occasions of his difficulty with the Baptist church in Alton. His views of communion would not restrain him from joining any of our New England Baptist churches, and conforming to our rules and regulations. We know but little of Mr. L., beside what we learn from this letter, but we have no doubt but he is a worthy man, who will be but slightly injured by the imputations which have been cast upon him.

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The Family Circle.

My Mother's Voice.

My mother's voice! I hear it now!
I feel her hand upon my brow
As when, in heartfelt joy,
She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

My mother's voice! I hear it now!
Her hand is on me of holy men;
The Patriarchs of old—
And gazing downward in my face,
As in that hour,
When fewer throbbed through all my veins,
And that kind hand first soothed my pains,
With healing power.

My mother's voice! It sounds as when
She read to me of holy men;—
The voices of friendship, love, had died.—
That voice would linger there;
As when, soft pillow'd on her breast,
Its tones first lulled my infant rest,
Or rose in prayer.

Too Late!

"It is well," said the venerable man to his wife, as they sat together late one evening in June, 1840. "it is well that we discovered the character and habits of the young man, before he had advanced farther in our esteem; he might else have inveigled our only daughter into marriage, and brought disgrace upon us, as well as misery upon our child."

"Which would have been misery to us, too surely," said the wife.

"It would have been insupportable misery. But thank God," continued he, raising his eyes in heartfelt gratitude, "I was informed in season to prevent my child from the disgrace of a connection with a—"

"With a what?" said a good-looking young man, bowing to the venerable pair, "with a what, sir? speak it out now! I am your daughter's husband; and it seems not unfit that there should be so much confidence between father and son, as that the latter should know the opinion of the former upon his pursuits, when the former knows the relation which each stands to the other."

"If it is too late to prevent the marriage, said the father. "It is too late."

"Then, at least, though my rights as a father may have ceased, those of a husband and of a man are unimpaired; and if I cannot run those in my house, I can, at least, say who shall be its inmates."

"Father," said the bride, kneeling, with clasped hands, "do not cast me from you; give my—give him time, at least, to prove that you have not done him justice. Mother, dear mother!"

The closing of the door at the other side of the room drew the attention of the suppliant, and she found that her husband was the only one left with her. It was too late.

Hand in hand, the newly-married pair left what had been to the wife an Eden of quiet happiness. The stern commands of a father were there, at least, to be obeyed; and she was yet to learn whether a serious act of disobedience on her part would ever be forgiven by one who had seemed forever wrapped up in her—her life was apparently entwined with her obedience.

She left that Eden then. Hand in hand the banished pair took their departure; and as the offending daughter and confiding wife turned back to look at the closing door of her parental mansion, it seemed to her, indeed, as if some angel, severe in awful beauty, his father and myself were old and wrinkled, and when excited, it rolls in his socket with an almost spasmodic force, like his little hand is thrown over them both in such a way as to indicate pain. I am told that the wearer's lamp burned dim at about my couch, I bowed in prayer to him. Then was not mine; when first thy soft smile brooked A thrill within; my soul too well might know, It said, "She'll taste not of mortal woe."

And when the weary watcher's lamp burned dim At about my couch, I bowed in prayer to him. Then was not mine; when first thy soft smile brooked A thrill within; my soul too well might know, It said, "She'll taste not of mortal woe."

Mr. Editor:—Perhaps you have seen in the political papers of the day, mention made of a child in this vicinity of most astonishing intellectual ability. Being on a visit to my father, I yesterday went to see this child, and verily believe him to surpass anything of the kind on record in the history of man, and to open a door by which we are permitted for a time to see something of what our minds are, and what they can become, when this natural body shall have been exchanged for the spiritual.

This child's name is T. H. Safford, Jr.,

—he is now nine years and six months of age, of small stature and pallid countenance—but his little arms not much larger than two fingers—he of noble carriage, frank and yet not forward. His eye is his most remarkable feature, being very large and weighty, and when excited, it rolls in his socket with an almost spasmodic force, like his little hand is thrown over them both in such a way as to indicate pain. I am told that the wearer's lamp burned dim at about my couch, I bowed in prayer to him. Then was not mine; when first thy soft smile brooked A thrill within; my soul too well might know, It said, "She'll taste not of mortal woe."

John Dodd.—"I am not afraid to look death in the face. I can say—Death, where is thy sting? Death cannot hurt me."

Robert Bolton.—"O! when will I be dissolved? When shall I be with Christ?"

Holyburyton.—"Here is a demonstration of the reality of religion, that I, a poor, weak, timidous man, as much afraid of death as any, am now enabled by the power of grace, composedly and with joy, to look death in the face."

Rutherford.—"It is no easy thing to be a Christian; but for me, I have got the victory, and Christ is holding out both his arms to embrace me."

I told him of the blind student in Kenyon College, who was studying the Differential and Integral Calculus. He seemed much pleased, and said he did not think he could have done that without sight. I then asked him of the projection which lay before us. He immediately commenced a full explanation, and I felt, as his little infant hand ran rapidly over the diagram, and I listened to his childlike expressions, as if I were in the presence of some superior being. In some instances I puzzled him, but never did he appear fretful, and when I told him anything he did not already know, he always repaid it with a smile.

I asked him, if two equal circles cut each other to the extent of 1-12 their diameter, what area would be thus cut out quicker. He could think, and he justly said "1-14". I then asked him, if 3-12 and 4-14 squared were thus cut, and he instantly replied "1-16". I asked him why he squared it, he said "It is so in a semicircle and must be so in a circle". I then told him the rule of homologous sides, and he smiled and said he understood it. I then asked him, if two legs of a right angled triangle were given, one 12 and the other 16, what the hypothenuse would be, and he instantly replied "20, would it not?"—Yes!" I then said, suppose the legs were 8 and 16, then what? In half a minute, and without any pencil, he replied "17.8885". I then asked, if the legs were 7 and 15, then what? He was rather longer in answering, but took no pencil, and replied "16.5535". I asked him why he erred this last to three decimals when he had carried the other to four? He said the other was easier, and tried to tell why it was so. I asked him if he could carry that to any further decimals with a pencil? He said he thought he could, and taking the pencil, in, say three minutes, returned the following: "16.55294419." I believe there is an error in about the 7th decimal, although neither of us went it again to find it. He could have detected it as quick as thought, had he tried.

I asked him the product of 1-14 x 7.654; he instantly replied 1-1308. I asked him the square root of 5; he instantly replied 2-23607, saying he had "a lot" of them in his memory and did not have to cast them.

I gave him the following questions:—The square of 465? He said "21625." The cube of 26? He answered 17576.

I asked him if I might try him on the fourth power. He said yes, if I would not go beyond

had won a few dollars. His luck had turned,' he said; he followed up 'the luck,' and daylight saw him possessed of more than he deserved.

He left the gambling-room a man of better resolves than he had been, though he had always resolved well. He thought of the pleasure in store, of the good he would yet do, and the delights he could yet enjoy.

The outer door of the house in which he lived was open. He stole quietly up the stairs, and gently lifted the latch of his room door. It was dark and still. The child at length moved. He felt that his wife had occasion to complain of his long absence, but the joy of his heart was to make her understand the new resolution he had formed, and the means he now possessed of carrying it to effect. He called her by name; she did not answer. He felt that his new intentions deserved more kindness. He called again, but in vain. He opened a window-shutter, and the light of morning poured full upon the face of his infant. He went to the bed to awaken his wife. He laid his hand upon her arm, and its icy chilliness struck to his heart. He threw himself upon the bed, and groaned in anguish. The crying of the child called some of the tenants of the house to the room.

The corner's aid was demanded over the dead body of his wife. The verdict of the jury was, "Died of the visitation of God." But one or two thought that distress had weakened her frame so much, that the anxiety and care, the new feeling of suspicion, or the sense of utter abandonment that night, had been too much. Her heart broke with its over freight.

The pride of the injured father at length yielded to reason, and he traced out the records of his daughter.

Determined to meet her at more than half way towards reconciliation, he came just as the husband had awakened to a sense of his misery. "It is too late," said the latter, and he wrote the 26 and setting it under the 2, he said 3 times 6 is 18, and instead of saying 3 times 2 are 6 and setting it under the 2, he said 3 times 6 is 18, which he wrote in its proper place, but recorded it 169, because the next figure 4, he knew there must be one to carry; he then said 3 times 4 is 12, and the 1 having already been recorded, he wrote the 26 at the right of the other, thus, 16926. His calculations entirely strip the capability of his pencil to record it.

I tried to make his parents feel that he was a treasure lost. The mother evidently felt it so, but the father remained unwilling to yield it to me and believed that he might become as wonderful a man as he surely is a child. At all events I cannot but feel as if I have seen something of what we have been swalloped up of life.

GEORGE DENNISON.
Royalton, Vt., Aug. 2nd, 1845.

For the Christian Reflector.

Thou wast not Mine.

Thou wast not mine, sweet babe—A Father's hand

Lifted thee to me and to my high command

Calls thee within his arms, to find that rest,

Where the pure spirit is for ever blest.

I knew thou wast not mine, when on my breast

I pillow'd thee so soft and peaceful rest;

From the strong love that struggled in my heart,

I knew, dear babe, that we ere long must part,

Thou wast not mine; when first thy soft smile brooked

A thrill within; my soul too well might know,

It said, "She'll taste not of mortal woe."

And when the weary watcher's lamp burned dim

At about my couch, I bowed in prayer to him.

Then was not mine; when first thy soft smile brooked

A thrill within; my soul too well might know,

It said, "She'll taste not of mortal woe."

And when the weary watcher's lamp burned dim

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